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A SHORT
VINDICATION
OF THE
L^d Archbishop of *Canterbury*.

(Price Four-pence.)

ALL THE WORLD KNOWS

A SHORT

VINDICATION



OF THE ARCHBISHOP OF CANTERBURY

(Price Four-pence)

ALL THE WORLD KNOWS

A SHORT
VINDICATION
OF THE

L^d Archbishop of *Canterbury*,

FROM THE

Imputation of being the Author of a
LETTER lately printed at *Zurich*, concern-
ing the STATE of RELIGION in *Eng-
land*.



L O N D O N,

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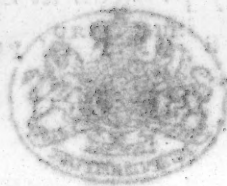
SHORT
VINDICATION

OF THE

Archbishop of Canterbury

FROM THE

Imputation of being the Author of a
Letter lately published in a new
and the 21st



LONDON

Printed and sold by J. R. ...
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A SHORT
VINDICATION

O F

His Grace the Lord &c.

THE properest Employment
and most rational Happi-
ness of sociable Creatures
is to think freely on whatever Subject
they please, and as freely to com-
municate their Thoughts. This is
the Glory of Humane Nature, and
the

the Effence of Freedom : without which, no other Liberty can be secure. And for this Reason, among many others, the Liberty of the Press is a Privilege never to be sufficiently valued. This is one of the most excellent Safeguards that our *British* Constitution has provided for the Security of Truth, from being oppress'd by Bigotry or Clamour; and for the Security of the Subject, from Injuries either in Property or Conscience. To this it is owing, That the Liberties of the Nation and the Protestant Religion have not been long ago swallow'd up in Tyranny and Priest-craft; To this 'tis still owing that our Necks are preserved from being gall'd by the Yoke of a *Pretender*, educated in Arbitrary Principles, and our Minds kept free from the only worse and more grievous Yoke of Ecclesiastical Slavery. For while the Press is open,

pen, and those enlarged and generous Notions of Government, on which our happy Reformation and glorious Revolution were founded, are defended, as they have lately been, with so much Perspicuity and Strength of Reason ; it is impossible Men shou'd again immediately relapse into those narrow and contracted Notions, which had so long enabled a few Tyrants to keep almost all Mankind in Slavery.

Thus do's our Publick Security in great Measure depend on keeping open the Press. And so also do's our Security from private Injuries and Oppression. Reputation and Honour are, I doubt not, in Fact (I do not say how justly) the principal Motives that prevail with many Men, and produce virtuous and laudable Actions. And thereby great Numbers that preserve in themselves

selves a due Sense of Shame, are very effectually deterr'd from the Commission of such Actions as are unjust and base. And considering the great and grievous Corruption which is visible amongst Men, we cannot suppose but that the Rich and Powerful wou'd more frequently than they do oppress those beneath them, if they were not afraid of losing their Reputation, and being expos'd to Contempt. For with this Means of Reprisal the Liberty of the Press furnishes even the Meanest, who have no other Way of obtaining Satisfaction for such Injuries as they cannot redress by Law; or for the injurious Treatment they receive from such Men, who, by reason of their Situation in high Stations, are, as it were, inaccessible and very much out of the Reach of ordinary legal Remedies; and therefore, upon the Account of their Situation
 and

and extraordinary Privileges, might with great and uncommon Security crush whom they please, were injur'd. Innocence denied the Use of this Method of justifying it self to the World.

But valuable as this Privilege is, it is not exempt from being liable to be abus'd to very bad Purposes. The Privilege which ought to be used for a Man's own Reputation and Innocence against Injustice and Calumny, may be perverted and made instrumental towards propagating at Home, and in Countries far distant from us, gross Untruths, and vile and slanderous Reports, that may wound the Reputation of Good Men, who deserve a better and far different Treatment.

I might mention many other Abuses, but I shall instance but in one

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more ;

more ; and that is, that Men in the most exalted Stations are hereby exposed to the Forgeries printed and dispersed under their Names : either containing such wicked and pernicious Principles, or such vile injurious Defamations of Good Men, as they do with the most sincere Detestation and Abhorrence condemn from the Bottom of their Hearts. The Injury thus done may be so extensive, that it shall be impossible intirely to repair it. Libels thus dispers'd may come into the Hands of Persons, who may never chance to see the Confutations of them ; who may never come to know that those who are suppos'd to have wrote them have disown'd them, or not believe it if they do. For in such a Case there will never be wanting Men, who out of Malice, or Hatred, or Envy, or some other base Motive, will endeavour
to

to perswade such as they can influence that the injured Party was really the Author of such a Forgery, let him disclaim it as much as he will.

Such Abuses as these are the proper Matter of Laws. When Liberty thus degenerates into criminal Licence, it is the Business of Governours to provide effectual Remedies, and to restrain such a Licence by proper Penalties.

We have lately seen such an Abuse in a Sham-Speech, pretended to be spoken by a Noble Lord, concerning the Bill for repealing the Occasional and Schism Acts, notwithstanding his Lordship was not in the House during the Debates on that Subject.

B. 2

But

But what led me into these Reflections, is a late Instance of a Forgery, which seems to be far more Criminal than this.

There has been handed about the Town a Libel, intituled, *Oratio Historica de Beneficiis à Deo in Ecclesiam Tigurinam collatis*. It is pretended to be printed at Zurich, and to have been spoken by a Professor there. In the 14th Page of it, one would think there is inserted a most impudent Forgery. It is probable the Speech is as much a Forgery as this: for we know, Books which no Body at Home dares own, are often pretended to have been written and printed Abroad. If it be otherwise, the *Antistes* there must have been very much impos'd upon. In short, what I mean, is a spurious Letter containing the most scandalous and
bit

bitter Invectives that the Tongue of Malice it self cou'd invent against those of our Bishops, who are at present the Glory and Ornament of our Church: and the most Abusive and Slanderos Defamations that cou'd enter into the Imagination of the most rancorous Enemy of *Great Britain* against a Ministry, whose Zeal for the Service of the King, and Liberty of the Subject, has given them an Interest in the Hearts of Multitudes of true Protestants, who at all Times, especially in Times of Difficulty, have constantly distinguish'd themselves by adhering to the Interest of our most Gracious Sovereign. This infamous Libel, remarkable for the Calumny and Sedition it conveys, is pretended to be a Letter from a Great Man in *England*; and confidently reported to have come from our most Wise and most Reverend Metropolitā

litan of *Canterbury*, to the Superintendent of *Zurich*, giving a dismal and most melancholy Account of the Present State of our Church. The vile Import of it is, that “ some of our Bishops [meaning those, who deserve to be honour’d by all Good Men, for standing up in Defence of Christian Liberty, and the Rights of Mankind, and for contributing by their Votes and Arguments towards removing such Hardships from Protestant Dissenters, as had been laid upon them for the Gratification of a Set of Men, who lately join’d with the Nonjurors, and endeavoured to bring in Popery and Tyranny with the Pretender: I say, the Import of the Libel is, that diverse of these Bishops] “ are “ labouring to pull down the “ Church in which they Minister; “ and to introduce such Licentiousness as wou’d over-turn the Grace
 until “ of

“ of the Holy Spirit, the Divinity
 “ of Christ, and all other Funda-
 “ mental Articles of our Religion :
 “ that it is to be lamented by all,
 “ that these *grievous Wolves* are not
 “ only not driven away from the
 “ Sheepfold ; but are receiv’d with-
 “ in the Walls of the Church ;
 “ and, what is more, prefer’d to
 “ its Honours, its Offices, and its
 “ Government : that the Ministry,
 “ who have nothing at Heart but
 “ their own Power and the Prefer-
 “ vation of their Places, because
 “ they think by tolerating and pro-
 “ moting these Men, they shall in-
 “ gratiate themselves with the Po-
 “ pulace, are therefore intirely
 “ careless what becomes of the
 “ Church, of the Faith, and of
 “ Religion ; in short, of Jesus Christ
 “ himself and his Truth.”

And

And to supply this Carelessness of the Ministry, his Grace is made to say in the Conclusion, “ that he
 “ shou’d think himself guilty of
 “ betraying the Faith, if he did
 “ not, whenever Opportunity ser-
 “ ved, [and probably that is, when-
 ever the *Convocation* sits] “ anathe-
 “ matize these Hereticks and Ene-
 “ mies of our Religion.”

I shall reserve for some other Opportunity the Vindication of these Fathers of our Church, who are so infamously abused in this scurrilous and unchristian Libel: and of the Ministry, from a Calumny of so heinous and seditious a Tendency. What I shall do further in this present Paper, will be to vindicate his Grace of *Canterbury*, who by this spurious and pretended Letter, appears to me to be no less injured, than

than the Bishops and the Ministry are: if it be, which I suppose no one will doubt, as great an Injury to have so scandalous a Letter palm'd and father'd upon him, as it is to be the Object of the impotent Malice of it.

It may indeed be made a Question, whether it is possible that a Forgery so bare-faced and ridiculous shou'd impose on any. For can any one believe that his Grace of *Canterbury*, who has always acted with the greatest Consistency, and with equal Integrity, should now at last be guilty of what is so grossly inconsistent with all his past Conduct, so much beneath his Station, and so contrary to his Duty? Is it possible that any shou'd be so weak as to be persuaded, that he who has always made such Christian Professions of forgiving even his Enemies, shou'd

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suffer

suffer himself to be extravagantly transported with Anger and Rage, as to give no better Names than those of *Grievous Wolves, Hereticks and Enemies of Religion*, to diverse of the Bishops who are the Glory of the present Age, and will be a Pattern fit to be followed by good Bishops in all Ages that are yet to come, merely because they judge for themselves, and write, and vote in Parliament, not according to his Grace's Mind, but, according to the more warrantable Dictates of their own Consciences?

No one can believe this without believing at the same Time, that his Grace has done what must fix so indelible a Stain upon his Character, as can scarce be wash'd away by a whole Life of Penance, or worn out by any Length of Time.

And

And when the Reflection on the Ministry is added, viz. " That to
 " preserve their Places they wou'd
 " do any thing, without minding
 " what becomes of Religion or
 " Christ himself," I am certain,
 that such black and heavy Charges
 shou'd proceed from his Grace,
 must appear very incredible to all
 but those who are his Enemies,
 and wou'd rejoyce to see him ex-
 pose and make himself ridiculous.

It may perhaps be objected by
 some, that his Grace has not dis-
 own'd this Letter. I answer, it
 wou'd be as much beneath an Arch-
 Bishop of *Canterbury* to take Notice
 of such a paltry Forgery, as it
 wou'd have been to have been the
 Writer of the Letter. How can
 there be any Need of his Grace's
 disowning, what no Man of Sense,
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that is acquainted with the great Caution daily conspicuous in his Grace, can believe to be his?

In short, if there are any who are not fully convinced at first Sight, that it is morally impossible, that his Grace shou'd have so little Regard to Justice, to Christianity, and to his own Dignity, as to stoop to the low Employment of writing such Letters, as may propagate beyond Sea the most malicious and spiteful Aspersions, and cast odious Reflections on such Men, as may be justly reckon'd in the Number of the greatest and truest Supports of our Church and State; I do not think it worth while to confute such Persons. They who are wilfully blind, will never be made to see.

I shall conclude with observing how injudicious as well as impudent the Writer was in making his Grace conclude this pretended Letter so angrily, and with such an unforbearing unchristian Period, which I have not Room to treat as it deserves. 'Tis this, "I shou'd think
 " my self guilty of betraying the
 " Faith, if I did not, whenever
 " Opportunity serves, anathema-
 " tise these Enemies of our Reli-
 " gion."

I have seen of late in several printed Papers some Extracts of a Sermon of his Grace's, publish'd in the Year 1689. Perhaps those (if any such there are) who are not satisfied by what I have said already, that his Grace cou'd not be the Writer of this Letter, may be convinced by comparing this concluding

ding Period with a Passage taken
 from those Extracts, viz. " Who
 " am I, that shou'd dare to pro-
 " nounce a Sentence of Reprobati-
 " on against any one, in whom
 " there appear all the other Cha-
 " racters of an humble upright fin-
 " cere Christian, only because he
 " is not so wise, and it may be
 " wiser than I am, and sees far-
 " ther than I do, and therefore is
 " not exactly of my Opinion in
 " every Thing?"

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